/647 cont./

587 Gertie lost her first husband, who was killed on an otter hunt. Immediately her brother-in-law sent away his wife and took Gertie. When he died, she joined Chris with whom she is still living. The latter had lost his first wife to a Turk in Ushuaia. If a widow runs after her brother-in-law, it is impossible for him to get rid of her, even if he is married.

[589] In Yamana economy it is almost impossible for a widow to maintain herself alone. Hence she cannot long remain unmarried, and she herself is compelled to try to remarry. This is obvious in the complete meaning of the word kwínan, and BD:225 states it fully: "A woman lately a widow, taken as a wife by another" /cited in English/. Usually a man soon proposes to her, for a young, able widow accomplishes more and is more valuable to him than a girl who is still inexperienced. I was assured that a widower had an even greater right to his recently widowed sister-in-law, namely, that he may force her to marry him, and that he can even take the recalcitrant one by the hair and drag her into his hut. Although this right is granted, a man has scarcely ever made use of it, for he must consider the fact that such a refractory sister-in-law will run away from him at the first opportunity. A widow, however, cannot actually coerce her brother-in-law into marrying her, and even less when he is already married. To be sure he can never evade the duty of taking care of his half-orphaned nephews and nieces in one way or another, if they are not provided for elsewhere.

587 In general, persons related by marriage show a certain
•607 deference and mutual respect for each other. On this account the brother-in-law and widowed sister-in-law who have married are consciously respectful toward each other during the first few months. They talk remarkably little and always very softly.

587 Thus, since a married man has the right and a certain obli-
736 gation to care for his widowed sister-in-law, no one disapproves
585 if he lets her come into his hut as his second wife. She must be /648/ economically secure and have no interference in making a free choice. This is the more comprehensive and final meaning of the obligation toward widow-marriage. It is even more important that the half-orphans be well cared for and properly reared under all circumstances (25).

25. The obligation of the levirate is partly